

June 18.

Milton. Dec. 27. 47.

I sent you Arnold's sermons by the Baltimore ship.

I do rejoice at your wealth in sermons. 10 ahead is a great fortune in the eyes of a poor wife that lives from hand to mouth. But whence does the gelatin come from which you supply your spinnersets?

I have no means of knowing Mudge's explanation of Luke 20:37, 38 & cannot lay my hands on anything he has written on Mark 10:11. The former did not come within the range of his Vorlesungen to us, & I do not even find it referred to in my copious notes on his Resurrection (20xara) lecture. His strict expression of ^{the law} Brother's in-law marrying sisters in law, leads me to believe him opposed to any but the strictest interpretation of the latter text. In my opinion, however, the Savior treated of Voluntary, Lawless, & arbitrary separations, which if allowed would break up society & deny practically the fundamental principle of marriage. But where divorce has been brought about on proper cause, by due & decent forms of law, with no inmodest haste and no improper notoriety, to burden a man with a perpetual slavery to a divorced living whore, or a woman to a divorced living brute, would contravene all Christian principles & all Christ's teaching, in the spirit of it. The vase of marriage thus broken & maimed must be restored or replaced. — I have now no practical interest in the question & give you my old views of the subject.

June 30.

The question of the salvation of the heathen is one to be settled by statistics, and in the least logical & most practical way. Are there any good heathen? Who, having lived & died without the knowledge of Jesus, may be justified by the work of the Holy Spirit, making a faith in them, which shall find its object when they see Jesus on his throne & hear of his having been upon the cross? Who can tell this? Missionaries are the best judges; & the early fathers the best authorities. The human heart has no need of a cloak when Paganism is not the national religion, & then appears in all its deformity & faithlessness. (Neander.) Do you know of any good ground for believing that heathen are χ ^{ms} without knowing Christ? Where has the χ ^{ms} ever found love, truth, purity in the country to which he was sent? or in any particular one of the thousands to whom he preached χ . & whom his preaching converted? — Let us have the facts; & not logic. Would God I could believe the heathen were to be saved:

Job is a good instance; but ^{to} Job the Lord appeared & spoke & then he acknowledged himself, God was his own missionary & his word his own gospel then — if it were not Job, Jesus who was "the Lord." But does he now reveal himself; does he preach the gospel but through the Church? — I do not know. I want to know. I want the facts. Who can give them to me? Until I have them my logic avails nothing.

What means the tremendous transformation that takes place among the heathen, consequent upon missionary preaching?

Abram, he were inspired by the Holy Spirit, & had faith in God; & faith is faith; saving, when true; true, when wrought of God. Are there Abrams among the heathen? Who can tell? Abram was the Church; we are now the Church.

The Centurion lived in Judea; as A. B. Does in N. parish, attending the preaching of Rev. A. B. — "His death previous to Peter's preaching" is an impossible supposition. God's plan cannot be supposed changed in any point, without ~~thwarting~~ ^{upsetting} the ^{whole} universe into disorder. To suppose his death previous to the issue of his preparation; is to oblige the supposition of the nonexistence of that (useless) preparation for the saving issue. He was born — lived — prepared — to believe Peter's Gospel. — It is all one fact; separate its members & you destroy its life. It is as it is & cannot be handled otherwise; if you can reason from it in its ~~present~~ actual state, well; if not, you cannot alter its shape to build the argument.

Aug. 5. (last Dec?)

I feel your isolation (not from friends, but from the great roaring world of thought,) most sensibly and would rejoice to have you restored to it. But do you not know that country ministers have always been the world's most vigorous thinkers? look at Cudworth & Paley & a host of others, who with small books to sell them, wrote great books for the whole world's benefit. In a life there are so many momentary interruptions so many irrelevant puerilities that great thought issues from the soil, all subdivided, like butter squeezed through a colander, & people think it tastes the better. You are cast much upon your own resources but they will sustain you. It is well remarked that the first thinkers & writers of the age

Insoundness of judgement & vigor of suggestion & grasp of
Comprehension & (what is far more important) estimation
of great truths, are our — returned missionaries.
Let this consider you. But what need have you for such
comps, when your work itself must renovate your strength
from day to day. I find with all my will I can read but
little in any one of the thousand books which multiply
through the modern press upon our hands. Translations
are coming into fashion — of Roman & Greek into
English & better yet of the ancients into elegant French.
Thus bringing all the stores of ancient lore within the
grasp of poor fellows like me who can't read Latin
& Greek. I have Confucius, Manetho, Dancorniatan
in French. Tertullian stands side by side with Bossuet
& Maffillon. Time & strength are only wanting. A
very insignificant want you know; for I have the
books on my shelves, and if their leaves are not
cut, why — nobody knows it. One can read just 20
first rate books in a year, if he tries hard. Think of that,
before you buy a \$1000 library. He may refer to 200,
or a 1000 and people will call him a sage.

Glad you have a more comfortable room & study
adjoining. That is a great matter. If you don't better
time away in conversation on other topics, you will do
more in private than public for the spread of the gospel.
When shall we ever meet, and talk of all these things?

Your ravish my imagination with a description
of sunset on the Araby. But your journal inland seems
destined never to meet my eye. Your Hartford relation now has
it & all my sending, (or Mrs White's rather for me) awaits not.

Would you believe it? Surrounded as I am with the
 wealth of soul and body in which you know N.E. abounds,
 with friends & ministerial brethren, libraries & lectures in
 abundance, I feel as a loss and alone; not with that pungent,
 poignant painfulness that I have felt; but with a hollow,
 instable, incomplete, imperfect feel, which is not to be felt.
 Yet you are great & more alone - if you did but think so. It
 must be the thinking so then that makes the solitude.

The people are very anxious, many of them, to retain
 me; but I am still at fault; if you were here, you could
 certainly advise me; in a few days I must decide. How
 rejoiced I will be to have a home to put at your command
 when you return! Mr Rogers has returned from Haverbury
 having rec'd the most flattering reception and given over the
 at long last finished Report to the Governor. My commu-
 tion with the circle of my Unitarian friends in Bos-
 ton, if I remain, will I see be a weak one; not in
 affection, but in any real & visible commerce of word
 & deed. There is a great gulf fixed between them & us,
 which all the desires & efforts of one or more men can
 never bridge or fill. To preach & crucify is to be
 a stranger & an alien. Did I tell you of my answering
 a number of "experience" letters from a person to her pastor,
 at his request, and receiving a very strange, acute, &
 somewhat satisfactory reply? My person letter put her
 upon studying the personal character & teachings of
 Christ and she said her opinion of him became

not simply exalted, but awful. I wish I could find
time & patience to transcribe you extracts; the winds
up with a sudden, earnest appeal to me to shake off
slth and become alive to the importance of the great
truths of his transcendental experience. I do not
intend to continue the correspondence, but like to
suppose that I have fired a train which will explode
some inner spiritual magazine. Strange how we meet
and create each other in the crowd of life.

The political world is in a hubbub because Dr.
Palmer, an anti-jarison, abolition, whig senator repres.
^{from Cambridge} at Congress, voted against Speaker W. ^{whig rep.}
from Boston, but who would give no pledge to nominate
his committee so as to oppose war, slavery &c &c. —
You know the Whigs have a majority in Congress. N.Y.
went dead against the gov. — It remains to be seen, how
much peace & antislavery principle is in the whig
Congress. Calhoun comes out boldly against the war,
because he says the north will not allow slavery to
exist in the conquered territory & so the "peculiar insti-
tution" will be enclosed between two free portions of
the great Republic. W. Clay's resolutions against the
war, at the great Lexington meeting ~~over~~ 6 weeks ago,
have been revoted by mammoth peace meetings in
Phelad^a N.Y. & elsewhere. I hope we shall have
peace at last.

A frightful accident took place on the Michigan lake, in the top of a propeller steambus with more than 200 German emigrants, who, after paying full ~~passage~~ passage money, to certain agents, for passage in first class steamers, were shipped in this chartered propeller & lost, within sight almost of land. Such is the story.

The fine packet ship Stephen Whitney has been wrecked with many souls on the Coast of Ireland.

European news you get sooner ~~than~~ by the mail route, war has ensued in Switzerland.

The English money pressure is repeated here & by the same process, people undertaking to do too much, every body expanding & speculating, & then a cramp on Change. Grey the great iron master at Boston has failed with Assets how ever full equal to his liabilities, i.e. about \$800,000. Money is excessively hard to get.

I must stop; my eyes are burning — (to see you I suppose one more) and I must wake as fresh as possible for the drain of tomorrow.

I send my best regards & the wishes of the season to your kind friends & remain yours always the same. C. C. D.

Ship Loochoo

A. Hemenway, 39 Lewis
Wharf.

Rev. David Trumbull

Wm. L. Garrison

1840

(Wm. L. Garrison) Valparaiso, Chili.

The well known Dr Godman of Dorchester died two days ago. He was the first who refused to exchange with the ungodly (afterwards Unitarian) members of the B. association. He died very wealthy & his loss will be severely felt by all.